

THE DIVINE LIFE

VOL. XXII

JUNE 1960

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3

1st June 1960.

Sri Y. Rama Krishna Prasad BH

Madras.

Ascend the seven hills
ascend the seven jnana
Bhumi Kas, ascend the seven
Steps of Raja Yoga and get
Established in the Eight, the
Abode of the Lord.

Yoga is spiritual evolution
not a revolution. Each step
is victory. Each step brings
self-realisation nearer.
May you shine as a great Yogi!
May God bless you Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar)

(June 16 to July 31)

JUNE

19 Ekadasi

21 Pradosha Puja

23/24 Amavasya

JULY

3 Twelfth Anniversary of
the Yoga-Vedanta Forest
Academy

5 Ekadasi;

Chaturmasya Begins

6 Pradosha Puja

8 Guru Purnima;

Vyasa Puja

16 Dakshinayana Begins

19 Ekadasi

20/21 Pradosha Puja

23 Amavasya

30 Tulasidas Jayanti

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Ruminations of the Initiate

1. Let us then try to imagine a human being, devoid of the weaknesses and drawbacks of the ordinary person, a being who is utterly beyond the feelings of selfishness, vanity, jealousy, anger, hatred and other "vices" of a kindred nature.

2. An adept is so different in respect of greatness to the ordinary great man, so chary of fame and all its glamour that to know him in the spirit and flesh is really the only way to know him at all. He seeks in every way to draw attention from himself instead of the reverse, and thus if he lives apart from the "world," it is to hide himself in solitude, and if he lives amidst the world, it is to hide himself among the crowd.

3. Pain belongs to the illusory things of life; contentedness, on the other hand, is one of the qualities of maturity.

4. You might as well try to own the moon as to try to own another human being: every human soul belongs to itself, and to itself only.

5. The truest sympathy is that which sympathizes with things one does not agree with: sympathy for sympathy's sake, sympathy for love's sake.

6. After all, a youthful appearance is merely a matter of calm soul, combined with purity of nourishment: a loving heart makes a youthful body.

7. The law of cause and effect punishes people by reason of its own nature; therefore, nobody need trouble to punish another by exhibiting anger, or by any other method.

8. A truly loving heart is the best of all requisite qualities for the way to knowledge.

9. Perfect love and perfect tolerance are inseparable. Nobody can truly love a man and feel a sense of condemnation towards him at the same time: such a thing is a contradiction.

10. Sin is a form of childishness. An ignorant child puts its finger in the fire, and the fire burns it. The child committed a mistake, and learns its lesson through suffering. Why did it put its finger in the fire? Because it was searching for pleasure, but it searched in the wrong way. All sins are nothing but a searching for happiness in the wrong direction, and all sinners are but children who will eventually grow up.

11. Death does not change a person's character. The body is only a garment of flesh, and the real man is the (individual) soul.

12. The criterion of real love is that it lasts beyond the birth of a new passion.

13. The seat of nearly all trouble is the sense of possession or the feeling of mine and me.

14. Affection will always draw us together again, life after life.

15. Heredity is only the effect, and not the cause.

16. The opinions of the world are based upon selfishness and vanity, and not on altruism and love.

17. To conform to a convention that we know in our souls to be wrong is never a virtue, but only vanity and cowardice in disguise.

18. Love, which takes no account of the welfare of its object, is not love at all,

but another emotion masquerading under that name instead.

19. The essence of real love is to give, and not to withhold, not to think all the time of self, but the object of one's affection.

20. To love is to give a portion of one's self. That is why he who can love truly is never really selfish.

21. Only spurious renunciation is painful; true renunciation is always utterly painless. And why? Because painful renunciation merely means renouncing the action, not the desire, whereas painless renunciation means being rid of the desire itself. Only he who renounces without effort has truly renounced.

(By Charles Broadbent, as he reflects on the teachings of Justin Moreward Haig, in "The Initiate," Part I, from where the above matter is excerpted.)

Hymns from the Vedas

(Sri S. Vidyānāṅkar)

Steep and high is your path of pilgrimage, O man; never descending low.

I have equipped thee with the divine wisdom and power to live a full and vigorous life.

Come, and enter the divine chariot of immortal bliss.

Never say you are old, O my traveller, with advancing age. Blessed with the wealth of wisdom, you shall ever remain young and vigorous.

Up and high goes your path; never descending low.

—*Atharvaveda*

O God, your separation has become unbearable. I crave for you, but I fail to hear your response.

I seek the guidance of my intuition

and communicate with my deeper self. I ask my own soul to tell me when I shall merge into the sea of the supreme soul, the soul of the universe.

O, tell me, my Lord, when will you bless me by accepting my offerings?

And tell me, my inner self, when shall I meet Him face to face?

—*Rigveda*

O Lord! Bestow on me your last blessings. Let this be my last prayer.

I shall ask nothing hereafter.

But let this last wish come true.

Let us be one. I shall cast off my separate ego and merge in you completely.

Allow me to do so.

Or, my Lord, come forward and be one with me.

Make me divine or become human yourself. Let there be no distance, no distinction.

Then alone will your blessings come true.

—Samaveda

Basic Path of Realization

(Sri Swami Sivananda)

[Text of Address at the Inaugural Session of the Silver Jubilee celebration of the Divine Life Society, on April 3, 1960]

Adorable Atma Swaroop! Virat Swaroop of the Lord!

At the very outset let me remind you of your real nature. Let me remind you of the last word of the *Upanishad*: "Tat Twam Asi"—thou art That, the Self, which is existence-knowledge-bliss absolute.

Even if you are afflicted by pain, even if you have nothing to eat, even if you are clad in rags, even if you have been deserted by your relatives on account of poverty or disease, your real nature—I once again remind you—is existence-knowledge-bliss absolute.

Tat Twam Asi. That thou art. Never forget this. You are not this perishable body, composed of the five elements. When you are asleep, dreaming, you are not conscious of the body or the outside world; yet, you exist. You are not the mind, either. In deep sleep the mind also does not function. Yet you experience peace and well-being on waking up. This shows clearly that you are not the mind also. In deep sleep you rest in your Atma: therefore, you are peaceful, blissful and refreshed. But because there is a thin veil of ignorance, you do not know the Atman. You are ignorant, and therefore say: "I slept well. I did not know anything."

THY REAL NATURE

You are the birthless, deathless, self-luminous, all-pervading Satchidananda Swaroop, existence-knowledge-bliss absolute, beyond time, space and causation.

Forget this not. Forget this not, O children of Light! This thought will elevate you. It will fill your heart with new energy, with a new spirit and new dynamism. Even when you are sick, even when the doctors have declared the case to be hopeless, repeat "Aham Brahmasmi, Sivoham, Soham, Satchidananda Swaroopoham." The *Srutis* declare: *Brahmavit brahmaiva bhavati, brahmavidapnoti param*. You become one with the object of knowledge. As you think, so you become. You have been thinking "I am this body; I am so and so." Now reverse this process and think: "I am the Satchidananda Atma." You will soon realize the Self and rejoice in the Absolute.

THREEFOLD IMPURITY

Do Japa. Sing Kirtan. Meditate and realize the Self. Serve, serve, serve. Service is important. It is very, very important. Simply studying *Panchadasi* or *Vicharasa-gara* (Vedantic texts) will not do. The mind has three impurities. There is the Mala or the dirt of sin that has been accumulated in countless past births. This Mala it is that prevents you from believing in God, in Kirtan, in Japa and meditation. When you sit for Japa, you get sleep, because this Mala has not been removed. This Mala should be removed by selfless service, cultivation of virtues and eradication of negative traits. Then there is Vikshepa or the tossing of the mind, on account of the preponderance of Rajas. You are not able to make it one-pointed. It has to be

steadied through Upasana (worship, formal or abstract). The third impurity is the Avarana or the veil of ignorance. This must be removed by Self-knowledge, attained through protracted meditation. Thus alone can you become identical with the Divine. Thus alone can you realize your oneness with the supreme Being.

SELF-KNOWLEDGE

The *Upanishads*, the *Japji Sahib* and other scriptures start with such sublime declarations as *Satnam ek Omkar* (the one name of truth is Om), *Isavasyam idam sarvam* (all this is pervaded by the Reality). At once you are elevated. What do the mundane books teach you? They add to your ignorance! After reading huge tomes, you come to the conclusion that God is not knowable or that God does not exist!

Study the *Kenopanishad*. The Atman is the mind of minds, the Prana of Pranas, the eye of eyes. It is the Self alone that gives light to your intellect, light to your mind, light to the senses, and that is how you are able to function in this world. Atman is the source, the substratum, the light of lights. *Na tatra suryo bhaati na chandra tarakam, nema vidyuto bhanti kutoyam agnih; tameva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati*. The sun does not shine there, nor the moon, nor the stars. How can this little fire shine? All these lights shine because of that Light, the Self—in the light borrowed from the Self. God is self-luminous, Swayam Jyoti, Swayam Prakash. He is the Absolute. He is the Para Brahman. That Self is the supreme, all-pervading Intelligence. Realize this. Understand this. Contemplate on this. That is your essential nature.

GLORY OF DIVINE NAME

By mere study and scholarship you cannot become a real Vedantin. You will

attain that glorious state of Atma-Jnana only through selfless service, through constant Japa, Nama-smaran. Nama-smaran (remembrance of the name of God) is the one ringing note of the *Guru Granth Sahib* (the Bible of the Sikhs) and all other scriptures. People imagine that Yoga can be practised only in the caves of the Himalayas or that Yoga will suddenly drop down from heaven. Some torture their body—standing on the head in the hot sun, doing Pranayama for hours, eating margosa leaves—thinking that by such means they will attain Atma-Jnana. They do not know the power of the Divine Name. Each Mantra is filled with matchless potencies. Study the life of Chaitanya Mahaprabhu. Study the teachings of Guru Nanakdev. All the saints and sages have insisted upon Nama-smaran: repeat Sri Ram, Sri Ram, Sri Ram (*Swamiji chants and the audience joins with him*). Start from now, this very moment. Even while you take bath, play tennis, or when you are engaged in your worldly activities—always repeat mentally “Sri Ram, Sri Ram,” or any other name of God you like. The truth of the Vedanta will be revealed unto you. Otherwise you will become a dry lip-Vedantin.

THE ‘LIP-VEDANTIN’

Listen to the story of such a lip-Vedantin. A man had studied some Vedantic texts. He thought within himself that he had become a great Vedantin. Once he was walking along a road. There was a sweetmeat shop on the way. The shop was open and there was nobody inside. A Vedantic truth came to his help. “I am the all. I am the all-in-all. The shop-keeper is myself. Everything is my own Self.” Thinking thus, he drank some milk, ate a few sweets and also took the cash from the cash-box. Just then the shop-keeper returned, caught hold of the

Vedantin and took him to the police. But the Vedantin pleaded before the police inspector: "I am not at all guilty, sir. Vedanta teaches me to identify myself with all. Identifying myself with the shop-keeper, I realized that everything in the shop was already mine. Wherefore should I be punished?" The police inspector was a learned person. He asked a constable to thrash the Vedantin, who then began to cry out and wail. The inspector said: "Oh foolish man! Vedanta says that you are not the body, nor the mind. You are the immortal Atman. Nothing can hurt the Atman. Wherefore do you weep now?" The Vedantin cried out: "Stop, stop. I have realized my mistake. I won't do it again." The inspector explained: "Only when you go beyond body-consciousness can you proclaim that you are one with all. Till then you must take recourse to Vairagya (dispassion), Viveka (discrimination), cultivate the Shat-Sampat (six-fold virtues) and Mumukshatwa (desire for salvation.)"

BASIC PREPARATION

How is it that the all-pervading Atma is not seen by anybody or experienced by all everywhere? The *Upanishads* declare that it is not experienced by those who have a gross intellect. *Drishyate agraya buddhya sukshmayā sukshmadarśinibhiḥ*: It is seen by the seer of subtle vision, whose intelligence is keen and sharp. You have first to purify your mind through selfless service. Till then even seclusion, Mowna, austerities and meditation, have only a secondary value.

I shall tell you another story. An aspirant went to Uttarkashi, in the Himalayas. He shut himself up in a room. He went on repeating: *Na Guruh na śiṣyah, chidanandarūpah sivoḥam, sivoḥam*: There is no Guru no disciple; I am the Self, Sivoḥam. He did not go for alms but expected others to feed him. He did not

even take bath, and said that he was not the body and there were no bondage, no liberation. A wise old man wanted to teach him a lesson. There is a plant called *bicchū-ka-butī* which grows in Uttarkashi as elsewhere. When its leaves come in contact with the body, you feel a sharp pain, as though a scorpion has stung you. The old Sadhu brought this plant and rubbed it on the body of the young aspirant. The latter began to howl with pain. The old man said: "How, now, young man, why do you cry? You are not this body, nor the mind, you are the immortal, all-pervading Atman." The young man realized his mistake and mended his ways. Since that day, he began to say: "Dasoham, Krishna Dasoham" (I am a servant, the servant of the Lord).

DO NOT CHEAT YOURSELF

Such is Sadhana. Ascend the ladder of Yoga-Vedanta, step by step. You will realize the Self, not by repeating "Sivoham, Sivoham" but by doing selfless service. When a man is in trouble, serve him. Money is not essential for service. Kind words are charity. Sympathetic words are charity. When a man is sick, take him to the hospital or get him some medicine: this is service. Any help done to a man in need is service. Serve with intense dedication. Be regular in your Sadhana. Regularity in Sadhana is of paramount importance. You have heard many lectures. You have read many books. But what is needed is practice. You must have faith and devotion. Be sincere. Be truthful. You cannot deceive God.

A young man was appearing for his matriculation examination. He was weak in mathematics. He wanted to pass the examination anyhow. He prayed to Sri Ganesha: "O Lord, if I am able to answer the questions on mathematics properly I shall offer at your temple pudding worth Rs. 50."

On the day of mathematics paper, he went to the examination hall. The miracle happened. The questions were easy. He felt very happy. He answered them all in half the time. Then he remembered his promise. He thought: "After all, the Lord is not going to eat the Prasad. Why spend Rs. 50? It is all the same to Him whether I spend Rs. 50 or Rs. 5. He looks only to the inner attitude of devotion." So arguing within himself he began to work out the cost, on paper, of what he would purchase for Prasad, and brought the amount down to Rs. 2. His original idea of offering pudding had gone; he felt that a couple of cocoanuts would do. At this time the bell rang and the invigilator came to him for the answer paper. He gave it and went home. To his horror he found that he had brought with him the answer paper, but given to the examiner the notebook on which he had worked out the cost of Prasad. Now nothing could be of any help. He got a big zero. He tried to cheat God; but how could he? He only cheated himself.

BE PRACTICAL

You cannot cheat God. Be sincere. Be honest. Be truthful. God is the witness of all your thoughts. He looks to your motives. Cultivate Vairagya. Cultivate the spirit of renunciation. Tyaga is not running away from the world. It is renunciation of egoism and selfishness, renunciation of 'doership' and 'enjoyership.' Spiritualize your activities. Feel that you are an instrument in the hands of the Lord (Nimitta Bhava), if you are a Bhakta. Or feel that the Prakriti does everything and that you are a silent witness (Sakshi Bhava), if you are a student of Jnana Yoga. Thus will you free yourself from the bonds of Karma, from attachment. Whatever you do, offer it to the Lord. Watch your mind. Keep a spiritual diary and

record your Sadhana and your successes and failures in it. It will enable you to rectify your mistakes.

Find out your defects and cultivate the opposite virtues. This is Pratipaksha Bhavana. If you are irritable, cultivate patience; if you are miserly, acquire generosity. It is very difficult to eradicate the negative traits, because they are deep-rooted. But positive qualities will ultimately overcome all that is negative through steady practice. Cultivation of positive virtues will make your heart pure. *Amanitvam adam-bhitvam, ahimsa, shanti, arjavam*—if you develop these virtues, they will open the eye of wisdom and will make you divine. You will become one with the Lord and enjoy divine bliss, eternal bliss, everlasting peace and joy. Develop virtues. This is the first condition in spiritual life. Expand your heart. Serve. Love. Purify. Give. Share with others. Then only will the heart expand. You cannot enthrone the Cosmic Being in your constricted heart. Expand the heart through cosmic love, selfless service and charity.

DO SADHANA

When the heart expands, the veil that covers the splendrous Atman within will be rent asunder. Instantly you will realize the eternal, infinite, self-luminous Atman. Side by side, with your daily activities, practise meditation. Do Asana and Pranayama moderately and keep the body strong and healthy. Practise Pratyahara or withdrawal of the mind from external objects; through Dharana or concentration on the spiritual ideal, make it steady. Then Dhyana or meditation will automatically come. When meditation becomes habitual, you will enter into Samadhi.

You cannot wait to bathe in the sea when the waves subside! The waves will be there, and at the same time you will have to take bath. Do not put off Sadhana till

old age. Life is uncertain here. Arise. Awake. Realize the Self now. Change the angle of vision. Transform your daily life into divine life. Stick to the ideals of truth, love and purity. Get up at 4 a.m. Meditate.

Have Satsanga at night. Do Kirtan or remember God before retiring to bed. By systematic Sadhana, ascend the ladder of Yoga, here and now. May God bless you all.

Pray and Commune

(Sri Swami Sivananda)

Prayer is the very sap of life. Prayer waters the plant of life. It is the sustaining force of the life-principle.

Prayer is a heavenly chariot. Shraddha (faith) and Bhakti (devotion) are the two horses.

Prayer is man's appeal to God. God responds to the appeal of His sincere devotees, when it is in their interest. It is only the insincere man who says that God is deaf.

God is ever watching over the welfare of His devotees. He alleviates their suffering. But they have to bear out their Karma. Open your heart to Him without reservations. You will have immense inner strength.

Do not pray for mundane objects to God. You know not what is best for you, within the fabric of your Karma. You have been given a discerning mind. You must mould your future through sincere self-effort. Only then will the grace of God descend on you. Trust in Him. Pray only for His grace, while you do your duty.

Prayer is an unfailing remedy for all situations. Many a time have I experienced its marvellous potency. It saves many a danger without interfering with one's pre-ordained destiny. You too can experience it.

Prayer is a means of God-communion. It is not meant for seeking favours. It is submission of oneself to God, with absolute faith in Him. It is meditation on His

divine nature, attunement of your will with His will, surrendering yourself at His feet. You can offer only a pure, untainted flower to God in worship. Therefore, self-surrender presupposes self-purification, self-discipline.

Prayer should be a part of your daily life—as soon as you get up, when you eat your meals, in the evening hours, and before retiring to bed.

Pray for right knowledge, strength of will, and purity of heart. Pray for spiritual enlightenment. Pray to God that you may never swerve from the path of truth, that you may not hurt the feelings of anyone, that you may not be detracted by temptations, that you may have courage, compassion and unselfish love for all.

Pray for the welfare of others. Pray for peace and goodwill in the world. Pray to God that He may bestow on you balance of mind and charity of heart. Pray for strength of character and freedom from malice. Pray for success in the cultivation of virtues and regeneration of the lower nature.

Prayer is a means for self-culture. Without prayer you cannot have the strength to do Sadhana, entirely through your self-effort. Self-effort sustains on prayer, whereas without self-effort prayer is hollow and mean; it is like the hypocritical bleating of a weakling; it is like asking for one's wages without having done any work. Pray and persevere on the spiritual path diligently. That is what is wanted.

Gospel of the Buddha

(Dr. C.H. Yeang, Penang, Malaya)

On the full moon day of May, more than 2500 years ago, there was born a Hindu prince in northern India, in Nepal. His name was Gautama. He was married and had a son, and although he enjoyed the normal, happy married life of luxury and plenty, his contemplative nature and boundless compassion soon directed his attention to the quest for the meaning and purpose of human existence.

Realizing the worthlessness of temporary sense-enjoyments and sense-happiness, highly prized by ordinary men, he renounced all earthly possessions, pleasures and social status, and became an ascetic, penniless, alone, and set forth in search of Truth and Peace.

He studied the Hindu scriptures available at that time, the *Vedas* and *Upanishads* and *Yoga-sutras*, and he sought the company of all kinds of Yogis, ascetics and spiritual teachers such as he could find during his wanderings.

He practised all the painful austerities and ascetic exercises, fasting and breath-control, as were commonly taught by Hindu Yogis in his time, but all these proved futile, and, in fact, during a period of intensive fasting, his human frame nearly broke down.

Then he started a course of meditation, the highest and most difficult of Hindu Yoga exercises, through which he finally attained enlightenment, Nirvana, bliss and liberation from rebirth. This was in his 35th year, and for 45 years thereafter, he worked hard unceasingly, teaching the simple means of salvation and way of life which he had found and which everybody could follow to find peace and happiness. He formulated and expounded a simple way

of living, suitable to all types of humanity, from the poor to the rich, from the uneducated to the scholars.

HIS WAY OF LIFE

The Buddha never wanted to found a new religion and he never taught anybody to make images of him and worship and pray to him like a deity or a god. He merely taught a simple, ethical way of life, involving self-discipline, self-control, self-purification and self-enlightenment, each man gaining his own salvation by self-exertion, without depending on God or mediating priests.

Gautama expounded no dogmas that one must blindly believe in, no creeds that one must accept on good faith without reasoning, no superstitious rites or ceremonies, no artificial sacrifices or penances for self-purification.

The essence of Gautama's teaching is quite simple and capable of universal application without reference to any religious label or authority. We should avoid the extremes of self-indulgence and self-morification, and follow the middle way of life which is based on the four fundamental ideas: (1) all life is suffering; (2) all suffering is due to selfish desires; (3) all selfish craving can be overcome; (4) this is done by pursuing the eight-fold path of ethical striving.

The last consists of a ladder of eight steps of perfection, which can be practised one at a time, or several together, until all of them can be integrated in one, overall way of life.

The first step is *right knowledge* and understanding of the impermanent nature of human existence. So long as this truth

is known only in the intellect it has no value. Truth must be discovered and proved by every man in the depth of his own being. This first step amounts to an awakening, a summons to abandon the worldly pattern of life through which we miss the boat that leads to our true destiny.

RADICAL ADJUSTMENT

It is not a casual change of opinion but a radical adjustment of nature affecting the very depth of the soul and leading to the second step of renunciation, *i.e.*, *benevolence and kindness*. It is a lifelong resolution to renounce sense-pleasures as the goal of life and to bear no malice and to do no harm to other creatures.

The third step is *right speech*, meaning that we should abstain from lying, slander, abuse, harsh words and idle talk.

The fourth is *right action*, which is to abstain from taking life, or taking what is not given, or from carnal excesses.

The fifth is *right livelihood*, is to abstain from many of the forbidden modes of living such as dealing in weapons, alcohol, or as a slave dealer, butcher, executioner or dealing in prostitution. Thus, it can be seen that this path is more than a code of morality; it is a way of life.

The sixth step is *right effort* in suppressing the rising of evil desires and emotions, and stimulating good thoughts and feelings. It is the beginning of mental culture. The habit of self-observation is an effective way to deal with the underworld of the human mind and to root out evil desires and cravings. The remarkable thing about man is that he often deceives himself.

Many of us are machines most of the time, and our thoughts are just reflex-reactions to our physical and mental environment, and seldom do we initiate any original process of thought.

Our thoughts and feelings automatically follow a habitual pattern according to our individual past conditioning. That is why we are, one and all, easy victims of unconscious suggestions, psychological propaganda, educational conditioning in schools and colleges, and other forms of social indoctrination. Mental sloth and torpor are as harmful to spiritual progress as evil desires.

We are then led on to the seventh step of *right-mindfulness*.

SELF-MASTERY

We learn to look upon the body and the spirit in such a way as to remain self-possessed and mindful, overcoming both hankering and dejection, remaining calm and serene under all circumstances and tribulations of worldly life. It is self-mastery by means of self-knowledge, allowing nothing to be done mechanically or heedlessly, and seeing things under the aspect of eternity.

Finally we arrive at the eighth step of *right contemplation* or meditation. This is not a cessation of activity, desiring little and doing nothing. Meditation is an attention, an effort of will, and an intensification of thought and focal awareness to the point of pure consciousness.

It is not passive reverie, but intense striving. When the mind and senses are no longer active, when discursive thoughts cease, we reach the state of freedom and enlightenment called Nirvana. Gautama refused to discuss the nature of this state of deliverance and freedom from rebirth. The question is unprofitable and perhaps our description of it will be meaningless.

In this connection, Gautama says: "There is a sphere where there is neither earth nor water, neither light nor air, neither infinity of space nor infinity of con-

sciousness, nor nothingness, nor perception, nor absence of perception, neither this world nor that world. I call it neither coming, nor going, nor standing, neither motion, nor rest, neither death, nor birth. It is without stability, without procession, without a footing. That is the end of sorrow."

NO THEORIES

Gautama "has no theories." He does not claim to be a supernatural being or an incarnated god. According to his own account, he acquired wisdom through innumerable lives of patient effort, possible to all men, without exception.

He offers a scheme of spiritual development, not a set of doctrines; a way, not a creed; a philosophy of living, not a religion. The acceptance of a creed is often an excuse for laziness and lack of strenuous efforts for self-knowledge.

A deeper study of the eightfold path reveals a basic foundation of moral fibre and ethical conduct, upon which a spiritual edifice can be firmly built. Gautama's path is rather an arbitrary division of man's conscious behaviour in the light of the inexorable law of life, any breach of which means so much retardation in man's evolutionary growth.

Man is normally unaware of the fact that he himself, at this very moment, is not merely an onlooker, but an active participant in the drama of human spiritual evolution. Right thought and understanding of this law of evolution is, therefore, the cornerstone of the whole concept of Gautama's teachings.

LAW OF EVOLUTION

There are no extraneous qualifications such as attachment to any particular religion or religious label, or adoption of robes or particular colours, or any form of diet or whether one should marry or not; rather, the eightfold path is universally meant for the man of the world who lives the ordinary life of family routine, business advancement, social culture and scientific progress.

What is primarily required is knowledge of the law of evolution and sincerity and earnestness to be a consciously active unit in the scheme of human evolution.

Man's future is absolutely in his own hands, and entirely depends upon his will and conscience. Spiritual progress is no different from progress in any line of scientific endeavour which is governed by right understanding of scientific laws and right application of those laws.

The peace and happiness that we all want will be in exact proportion to the effort exerted towards living in harmony with the unavoidable other units in the evolutionary plan. Subject to the law of action and reaction, each man is free to think as he desires, accept anything he likes, feel and act or work and play as he likes, but he must realize that ultimately he will arrive at the sumtotal of the results of all his past actions.

Man being anything but perfect is at liberty to formulate his own code of conduct and discipline, because there is no accepted specific path suitable to anybody at any stage of life.

Faith without knowledge leads to the conceit of ignorance, and knowledge without faith makes one hard-hearted. Therefore, only when these two are well blended, do they become the basis of good action.

—The Buddha

Yoga Redefined

(Sri Swami Sivananda)

1. The way of right action is Karma Yoga. The way of pure devotion is Bhakti Yoga. The way of psychic discipline is Raja Yoga. The way of supernatural knowledge is Jnana Yoga.

2. The first steps to Yoga are control of the senses, practice of non-injury, truthfulness and purity, selfless service, cultivation of virtues and eradication of the negative qualities in oneself.

3. The source of restlessness and conflict is egotism, supported by desire for mundane objects.

4. True renunciation is detachment: renunciation of desire and egotism.

5. Wisdom never dawns upon the mind which is under the control and mercy of desires and expectation, and which is destitute of contentment.

6. Obstinacy is not Yoga. Dogmatism is not Yoga. Sectarianism is not Yoga. Yoga is a way of life in tune with the divine law.

7. He is said to be tranquil whose mind is unruffled amongst adversities and temptations. That is the mark of a Yogi.

8. Charity, self-denial, control of pas-

sions, renunciation, practice of truth, universal love, and faith in God are the cardinal principles of Yoga.

9. A disciplined man alone can serve the people as a Karma Yogi.

10. He who has no peace within himself cannot be a Yogi. Yoga is a state of equipoise.

11. Bhakti means to live with God, in tune with His will. True devotion is possible only when the senses are brought under control.

12. Enquiry of "Who am I?" is supreme devotion.

13. Meditating on the Atman or the Absolute, identifying oneself with the cosmos, realizing the unity of life, the Yogi attains the state of perfection.

14. Equilibrium of mind is Yoga. Purity of heart is Yoga. Mastery over the lower nature is Yoga.

15. Control over the elements or the performance of supernatural feats is not the purpose of Yoga, but control over oneself, then sublimation of the mundane urges, leading to a state of purity, enlightenment and union (Yoga) with the Divine.

GOD AND DUTY

Past generations have progressively improved, and coming generations will continue to improve, the conception which humanity forms of God, of His Law, and our duties.

It is true that God lives within you, but God also lives in all those by whom this earth is peopled. God is in the life of all generations, that have been, are, and are to be.

Whosoever you see corruption by your side, and do not strive against it, you betray your duty.

It is no avail that you worship Truth if you see your brother-men ruled by error in some other portion of the earth, our common mother, and you do not both desire and endeavour, as far as lies in your power, to overcome that error.

It is of import that the coming generation, taught by your struggles and your sacrifices, may arise stronger and nobler than you have been, in fuller comprehension of the Law, in greater adoration of Truth.

—Mazzini

Hatim Hashim: Holy Man of Islam

(Sri T.L. Vaswani)

I see history not as a scene of political struggles and bloodshed, but as the effort of man to understand and discipline and remake himself. Tolstoy defined history as the life of the nations. History, it is true, is the drama of the nations: but the makers of this drama are not Alexanders and Caesars, Napoleons and Hitlers, Stalins and Churchills. The drama of a nation is the story of its exceptional men, and women, dreaming of life sublime and living it, singing of noble ideals, making music out of language, and out of music moulding men into instruments of the Eternal Will.

To this class of "exceptional men" belong saints and sages, seers and singers: and they are the monopoly of no one nation, religion, or race. The "exceptional men" have appeared among all races and religions, among Hindus no less than among Muslims. There is no conflict between Hindu saints and Muslim mystics. The more I study their lives and teachings, the more I grow in the joy of fellowship with them all, realizing that there is wonderful unity between Hindu sages and Muslim *dervishes*.

SIMPLE, DIVINE SOUL

One of these *dervishes* was Hatim Hashim. His life and his words have deeply impressed me. Hatim's was a simple life, uneventful, you may say, but it has thrilled me. His words are simple and radiant with the light of a seer and servant of God.

He loved truth, he worshipped truth; he lived each day in truth and love. He lived a life of *tapasya*; he controlled his appetites. He disciplined his mind; he purified his heart. He endured, he suffered, and he grew in wisdom. A Muslim saint bore witness to Hatim Hashim in these

pregnant words: "A *mahatma* like Hatim Hashim is a rare jewel in this world."

He received little education. He read little; he wrote little. He spoke from realization, and out of his mouth came precious pearls of wisdom. This "illiterate" *dervish* was an illuminated one.

He lived in Khorasan. He married a lady who was, like him, devoted to God. "He will provide," she said: she did not let her mind be disturbed by poverty. She cast her cares on the Lord, and the Lord took care of her and Hatim, as He has always taken care of His *bhaktas* in all countries and all ages.

People came to him from far and near, saying: "Master! teach us!" And he taught profound truths in simple words. The number of his disciples grew from more to more. Speaking to them, one day, he said: "Fellow-servants of God! you now are many. I am illiterate. How long can I teach you? It will be kind of you to help me in choosing someone who may teach you and teach me!"

SPIRITUAL LEADER

At a meeting of aspirants, they discussed the question: "Who is a true spiritual leader?"

One of his disciples said: "A warrior of the Lord."

"No," said Hatim Hashim, when they asked him his opinion, "a warrior is a *ghazi*, one who fights and kills others on the battlefield, but a spiritual leader is one who fights himself and becomes a martyr."

Another disciple said: "A spiritual leader is a philanthropist."

"No," said Hatim, "such a man is a liberal giver, but a spiritual leader must be a receiver of God's grace, too."

"And who receives the grace of God?" they asked him.

And he answered: "He who looks up to God in the daily trials of life and whose only one hope is God and none but God!"

A wealthy man offered Hatim a portion of his wealth.

Hatim said: "I will not take from you. I shall take only from the Lord!"

HEAVEN GIVES ALL

An atheist entered into discussion with him. "Whence have you your daily food?" asked the atheist.

And the *dervish* answered: "From the Store of God!"

The atheist said: "How strange! You receive from the people and you give credit to God!"

And Hatim said: "Have I ever taken aught from you?"

"True," replied the atheist, "you have never taken anything from me. But do you mean to say your daily food descends from Heaven?"

"Not mine alone but everybody's food cometh from Heaven!"

"Then sit with your doors closed," the atheist said, "and see how food comes to you!"

"You are right," replied Hatim. "I was a child. For two years I sat in my room. Then, too, food came to me,—to my very mouth!"

"How can food come to you from Heaven?" the atheist asked.

"As it comes to the bird."

"But what about one who is on the earth?"

"As it comes to the ant!"

The atheist was silenced. And in stillness, tears touched his eyes. Were they tears of repentance? Humbled and repentant, the atheist asked Hatim for a few words of *upadesh* (instruction). And the

holy man said: "Brother, build not thy hope in men. Whatever thou doest, do it as an offering to God."

What a noble teaching! Does not Sri Krishna say to Arjuna in the *Gita*: "Arjuna, whatever thou eatest, whatever thou givest in charity, whatever thou drinkest, whatever thou doest, do it as an offering to the Lord?"

DETACHMENT

On one occasion, Hatim said: "Early in the dawn, Satan comes to me and asks, 'What will you eat?' And I say to him, 'The dead!' And Satan asks, 'What will you wear?' And I say to Satan, 'The clothes of the dead!' And Satan asks, 'Where will you dwell?' And I say, 'In the grave!' And Satan finds he has nothing further to say. He leaves me and departs."

It is true, "he who wants nothing, he who asks not for good food and good clothes and a good house, he who is dead to this world and is happy to live in the tomb of silence, he cannot be tempted by Satan.

One day, Hatim asked a seeker: "How are you?"

The seeker said: "Happy and peace-filled!"

Then said Hatim: "Brother! Happy is he who has crossed the world's illusions and reached the Shore; peace-filled is he who has the joy of the spiritual world!"

A man asked Hatim: "What is your deepest desire?"

And Hatim said: "To live in joy, day and night! The day I do not sin—in thought or word or deed—against God, is the day of joy for me!"

One day, a man said to Hatim: "This man has untold treasure!"

Hatim said: "Yes, he has earned untold treasure. Has he also earned endless life? If not, of what use will his wealth be to him in the hour of death?"

RENUNCIATION

In his travels, Hatim reached Baghdad, the seat of the Khalifa. On hearing of Hatim's arrival, the Khalifa sent his men to request Hatim to come to the *darbar*. On arriving at the *darbar*, Hatim said to the Khalifa: "O man of renunciation, *Salaam!*"

The Khalifa is surprised and says: "How am I a man of renunciation? Am I not a ruler of the realm? Renunciation is yours, O *dervish!*"

"No," says Hatim, "you are a man of renunciation."

"How?" asks the Khalifa.

And Hatim answers (with irony): "God says, 'The world's wealth is nought.' You have renounced spiritual treasures and collected the world's wealth. You have renounced the true wealth, of the Spirit. I have but given up the world's wealth and the world's desires and am intent on spiritual treasures."

Hatim did not know the learning of books, nor the way of scholars. But scholars came to him to learn of him, and books may be written to interpret the meaning of his thought-filled words. Wherever he went, he blessed multitudes, and whenever he taught, he illumined and inspired. A whole school of wisdom was in his heart.

He taught all to beware of pride and greed. He referred to three kinds of pride: (1) the pride of the ruler, (2) the pride of the rich, and (3) the pride of the scholar. The third pride, he said, was more fearful than the first or the second.

MIND AND SELF-DISCIPLINE

He spoke of four kinds of "mind": (1) *murda*, (2) *rogee*, (3) *alasi*, and (4) *roshan*. The *murda* mind is the mind of him who is an atheist, denying and defying God. The *rogee* or diseased mind is the

mind of the sinner. The *alasi* or lazy mind is the mind of the greedy and selfish man. The *roshan* or illumined mind is the mind of him who, by self-discipline and meditation, lives in the Divine Presence, every day.

As an aid to the devout life, he suggested that the seeker should remember that whatever he does is being seen by God and whatever he says is being heard by God. And in the hour of silence, he said, the seeker should meditate on God as the All-Seer.

Hatim emphasized three disciplines for the growth of spiritual life: (1) Whatever you eat or drink or enjoy, remember that God is looking at you. (2) Whatever you say, see that you do not utter a single word of untruth. (3) Whenever you open your eyes to see, take care that your eyes are clean, pure, and not wayward, nor sold to Satan.

Hatim taught that the seeker after God must practise self-examination every day. And in self-examination, the seeker must ask himself these four questions: (1) In doing service, have I a motive of my own? (2) In speaking anything, am I selfish? (3) In giving alms, do I seek anything for myself in return? (4) In earning or collecting money, do I flatter any or do I stand up in courage and hold money as a trust for the service of others?

STAGES OF PROGRESS

Hatim spoke of three stages in the progress of *vairagya* or renunciation. (1) In the first stage, the seeker's strength is faith in God. (2) In the second stage, the seeker learns to suffer more and more to glorify God. (3) In the third stage, the seeker has grown in God's love and, in love, has learnt to forget himself, his all, in God, the Beloved.

Speaking to some of his disciples, one day, Hatim said: "If you will become instruments of the Divine Will, vessels of His grace, choose nothing but rejoice in the station or the work allotted to you by God. For, remember this, not what you choose but what He does is the best for you!"

Hatim's words were simple; his thought was freed from the heavy chains of logic. His simple, aspiring life liberated his mind for concentration. His heart, emancipated from the chaos of desires, rose in silence, in spiritual stillness, to a stage where you see nothing but God, hear nothing but God, feel nothing but God. It is the stage which statesmen and political leaders understand not; for they see not the emptiness of the things and honours of the earth. It is the stage which is above

the reach of those who seek the bubble of "greatness." It is the stage which they reach who, rising beyond debate and doubt, become children of the Spirit, seeking a way out of the agony, the tears and tragedy of this life into utter selflessness, into the service of Love. One of these "children of the Spirit" was this holy man of Islam—Hatim Hashim.

[N.B. The aspirant world will always be grateful to the holy saint, Sadhu Vaswaniji, the author of the above article, for his unique services in the spiritual path, through the propagation of the universal principles of life and the teachings of saints and sages, and through priceless personal guidance. It is needless to say that Gurudev Sivananda holds Sadhu Vaswaniji in highest esteem and reverence.—D.L.]

Behold the Unity of Life

(Sri Swami Sivananda)

[A Message sent to the People of America through Swami Vishnudevananda]

We are already in the era in which the feeling is steadily growing among the peoples of the world that they belong to one family, in which the boundaries that separate nation from nation, and the prejudices that separate man from man, are gradually decreasing. The brotherhood of man is an established fact. International co-operation is recognized as an indispensable factor in the life of man today.

The time is ripe now to provide man with a spiritual basis for this new development. It is time that man now takes a step beyond even the boundaries of brotherhood and awakens himself to the universal Atmahood, or Selfhood. Treat your neighbour, not merely as your brother, but as your own self. This goes farther than brotherhood, and nearer the great truth of the oneness of life. Even brothers might

quarrel with one another, but everyone loves oneself. The realization of the universal Atmahood will, therefore, generate cosmic love in the heart of man, and this will manifest itself in his actions as selfless service and mutual co-operation.

SELF-ABNEGATION

Selfishness is born of ignorance of the truth that the one Self pervades all creation. Selflessness is natural to an enlightened man. A correct understanding of this truth will dispel all wrong notions which make people believe that without being selfish to a certain extent they cannot be happy. On the contrary, it is selfishness that breeds hatred, greed, jealousy, quarrels, riots and wars. Selfishness grabs, selflessness gives. Selflessness asks for nothing, but gets everything. Selflessness delights in giving oneself away: and where

is the limit to charity in this world? The selfless man is, therefore, always happy. The selfish man grows more and more greedy; the greed keeps him chained to a sense of want; and one knows no joy who is ever in want.

True selflessness is based on the recognition of the unity of mankind, the unity of all creation. This is the eternal truth. Love, patriotism, humanitarianism, and, ultimately, cosmic love, are all expressions of this inward understanding of the unity of mankind. Peace, prosperity and happiness, both individual and national, are the delicious fruits of this understanding. Canada, the United States, the Central and South America are all names coined by man for his convenience and because of the history his forefathers had created. Selfishness should not utilize these boundaries as barriers that separate nation from nation. Similarly, the distinction of caste, creed, race, religion and colour divide mankind. That is due to man's ignorance. Even the distinctions of caste, creed and religion should serve to inspire man to behold the spirit of unity in diversity. Humanity has a common parantage, that of God.

NATURE OF GOD

When will man realize this? When he understands that there is one God, who is all-pervading, infinite and eternal, and that all mankind—nay, the entire creation—is indwelt by Him. God is the hidden Power that sustains the entire universe. Even science has reached a stage when man is not averse to believing in hidden powers. The radio, the electricity, the radar, *etc.*, have all made man understand that there is much more in the universe than what he could grasp through his mind and senses. The ultimate factor in this search, the ultimate truth which is beyond even the

highest intellect of man—and, of course, far beyond all the instruments that he might invent—is God, the all-pervading Consciousness.

God cannot be demonstrated in the laboratory, nor conceived of by the finite, frail intellect of man. But He can be realized by man, through deep meditation, supported by constant practice of selflessness, charity and cosmic love. Therefore, serve all, love all, meditate on God and realize the oneness of life indwelt by Him.

AMERICANS

It is easy for the people of America, where God has already created a sense of brotherhood, as it were, to imbibe this spirit. Their forefathers came from the different parts of the world, and they learnt to live together. Today they regard themselves as Americans only, and not Englishmen, Frenchmen, Germans or Italians. In the same spirit, they should feel that they are all citizens of the world, that they are one with all mankind—as children of a common Parent. America can set an example to the rest of the world in this respect. I pray to all Americans to extend this spirit of oneness, and not to stop at just being Americans only. May God bless you all with health, peace, prosperity and eternal bliss!

YOGA-VEDANTA CENTRES

I have great pleasure to send this message through my disciple, Swami Vishnu-devananda, to the great people of America. I am highly delighted at the good work that is being done by him in the field of the dissemination of the knowledge of Yoga and Vedanta in the New World. I wish him all success and continued progress of the divine mission that he has been so ably carrying on. He has founded Yoga-Vedanta Centres with headquarters in Montreal and

branches in Ottawa, New York, Minneapolis, Miami and San Francisco. All these Centres are doing very good work in a selfless, modest and competent manner. There is a great need for such work and similar institutions in America, where there is a pressing need for spiritual service on broad-based, universal principles.

I would particularly like to express my appreciation of the interest evinced by the people of Montreal, Canada, in the activities of the Yoga-Vedanta Headquarters there, and offer my thanks to Dr. Ian Kent, the President of the Headquarters, for his enthusiastic and valuable support and guidance in this noble work. I would also like

to express my thanks and appreciation to Miss Sylvia Heck, Miss Marianne Sollinger and other workers at the Montreal Headquarters, for their selfless interest and consistent help in the activities there. I am also informed of the very good work done at the other Yoga-Vedanta Centres, particularly through the efforts of Mrs. Elsie Berne, Mr. Farrington, Mr. Thomas and Mr. and Mrs. Kurt, in New York; Mr. and Mrs. Alton N. Tekse, in Minneapolis; Miss Alda LaMachia, in San Francisco; and Mrs. Eve Galitzine and Mrs. Melody Massey, in Ottawa, Canada. May God bless them all, and crown their noble efforts with the highest success and fulfilment.

(Please also see pp. 160-61)

Individualistic Evolution

(Sri Swami Ramdas, Anandashram)

True spiritual perfection lies along the path of your own inherent nature. You have to develop your individual uniqueness, so that the divine power and glory may be revealed in you, expressing themselves in an original way. You ought to be a creator of new thoughts and actions. When you are walking on the path of the Divine, you are fired with the zeal of adventure, and you go to meet the goal of your quest, according to your own inborn nature. Sadhana consists in removing the obstacles that are found in yourself, so that you can spontaneously reveal the eternal truth of your being.

Spiritual aspirants receive inspiration and guidance from great souls and scriptures. But they should be warned against mere imitation. The world judges the lives illumined with divine radiance by common tests and standards. It expects that they should all be cast in the same mould and act and live in the same manner. You are asked to do a particular thing or not to do

it, because some great saint in the past did or did not do it. If you express your creative energy in bringing into existence new forms of activity, you are told you have departed from the traditional path.

You see, the oyster gulps the raindrop and dives down into the sea and after some time produces a pearl of rare brilliance. The creation is unique and original. A tree bears innumerable fruits—each fruit having its own quality, shape and taste. You behold countless stars shining in the sky, and on close examination you discover that each one of them has its own peculiar lustre and beauty. So also, among human beings there is a variety of natures and temperaments, each being born with a distinctly unique characteristic.

The mistake is to squeeze life into a set and traditional mould, instead of permitting it to expand and manifest its splendour in its own way. The object of Sadhana is to release life from the limita-

tions with which it is bound. It is a process of elimination of the impurities, stiffness and narrowness, that have clogged your

being, and of the revelation of divine knowledge, power and love, so that you may shine as a unique expression of Truth.

Yoga-Prashnottari

QUESTIONS AND ANSWERS

(Sri Swami Sivananda)

God-realized souls, on leaving the mortal coil, merges in the cosmos, and thus, do not have any individuality on any plane. However, it is claimed that saints like Sai Baba and others, who have attained Moksha, do help and guide those devotees who seek their blessings. How can we explain this apparent contradiction?

Realized souls, who wish to help the devotees even after they give up their physical bodies, retain their astral bodies (Sukshma Sharira) for the sake of their eagerness to help those that are in need of their help. But Jivanmuktas, generally, do not retain their astral bodies just in order to help the aspirants, since there will always be highly evolved souls on the relative plane, who will carry on the task of teaching the spiritual aspirants.

When I sit for prayers, the lower mind wanders astray, but the other mind recites the Stotras without the slightest flaw, because of habit. But when I try to consciously recite the prayers, I sometime miss the link, and have at times to repeat a Stotra from the beginning. Thus, are there two minds? How to overcome this difficulty?

No. There are no two minds. But the mind gets concentration little by little, and the portion of the mind which is spiritually inclined, call it higher mind, engages itself in Sadhana, whereas that part of the mind, more aware of its worldly Samskaras, runs along its set grooves. Force of habit makes the repetition of prayers mechanical. But the higher mind should be made to concen-

trate on the meaning. Then the attention of the mind will be held, and the lower part of the mind will have less of opportunity to detract from the object in view. The whole trouble with careless Sadhana is that it tends to become mechanical without making an impression on the life of the aspirant.

Is it true that if one is to practise Brahmacharya one has to refrain from certain types of food? Will you kindly enumerate all the foods that the Brahmacharin should refrain from?

Yes. Sattwic or pure food helps in the observance of Brahmacharya, and meat, alcoholic drinks, spices, heavy, high-protein diet excite sexual passion. For details, please study carefully the 17th Chapter of the *Bhagavad Gita*, wherein an adequate narration is given on the subject.

The Koran for the Muslims, the Bible for the Christians, the Old Testament for the Jews, the Gathas for the Parsees. What about the Hindus?

The Gita, of course. That is the basic, simple, synthetic scripture for all Hindus. It contains the essence of the Upanishads, gives an optimistic and ideally adequate philosophy of life, shows the main paths of Yoga in an integrated perspective.

Are there fulfilled prophecies in the Hindu scriptures? If so, please explain them.

The Lord has given His ever-standing promise that He appears on earth whenever there is danger to Dharma, when Adharma tries to vanquish Dharma. To fulfil that promise He has appeared many times

in the forms of saints and sages who have protected Dharma from decay and the onslaughts of foreign oppression. They have instilled new elements of vigour and perspective in Hinduism. Therefore, it continues to flourish. Whenever there is necessity, saints and sages will emerge, not from the heavens, but from among the people themselves. (Hinduism does not exclusively believe in one prophet.) The prophecies given in the Puranas about the state of affairs to come, have also proved true.

If I love Jesus, must I love him alone, and not the lesser divinities like Mary and the Ikons?

No. There should be no exclusiveness to the love of Jesus, even though other Christian saints may not be equal to him. They could also be worshipped, if you have devotion for them, as expressions of the same Divinity which manifested itself in a most intense and complete way through Jesus. All messengers of God deserve our respect and adoration. Someone may be

temperamentally and emotionally closer to an individual, but it does not mean that he should shut the others out. No single prophet or saint holds exclusively the mandate of God or the key to the heavens.

I am convinced that praying to saints and worshipping them is absolutely wrong. They prayed to God and found salvation for themselves, and in like manner, we also can take care of our salvation without depending on any saint.

No. It is not so. Saints and sages are worthy of our adoration and prayers because they have shown us the ways to God-realization. The apprentice, who has just entered service in any field, is expected to have an attitude of submission and receptivity to his senior who trains him in the job, although he may be a man like himself. The same is applicable in the field of spirituality. By respecting saints and following their teachings, you grow in spirituality, you learn to love and know God more adequately.

Beautiful Vision Thou Art!

(Sri Sivananda Rita, Sydney)

In this universe, this school of bondage,
fetters, fears and tears,
The arena of striving through tinsel walks
and unknown lears,
It has been revealed thou art all, thou
art the one in all;
Indubitably, the one without a second, be-
yond comparison thou art.
How many lives are wasted, treading paths
of no account,
Darkness clouding the intellect from the
beautiful vision thou art.
Keep me ever at thy lotus-feet in worship,
Oh beloved master of my heart!
Thy light, ever shining bright in service
and knowledge to impart,

May others know the glory, the wisdom and
the strength,
The wealth, support and joy in the beau-
tiful vision thou art.
That glittering path of wisdom, shining
right ahead,
Saints and sages ever waiting to open the
door to those who search,
Those who are humble, gentle, childlike,
ready to take the plunge,
Surrendering their mind and intellect to
those on a higher rung:
This is the beginning of wisdom that leads
to the ultimate goal,
An avenue of learning, from darkness to
light and the true wisdom's whole.

What a badge of honour to be earned by
that hero taking up the cross,
Eager to be up and doing, seeing wisdom
in the preceptor's gloss!

He attains knowledge, bounty and the goal,
having crossed the ocean of sin,
A magical vista he encounters, the beau-
tiful vision of thee in him.

Vivekachudamani

(Sri Swami Narayanānanda)

क गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महद्द्रुतम् ॥४८३॥

483. This world! Where has it gone, by whom is it displaced, where has it disappeared? The thing which was seen by me just now, is not there. What a great wonder!

Commentary: To one who rests in Samadhi, leaving aside the world and its appearances, there appears nothing more engrossing than the Atman. This universe of variety and diversity does not exist any longer to the aspirant immersed in Samadhi. What exists is the highest and the Supreme Self, the non-dual existence-knowledge absolute. Names and forms now have no independent existence of their own. There is an end of this grand show of the universe, the duality of names and forms, maintained by Maya.

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।

अखण्डानन्दपीयूषपूर्णं ब्रह्ममहार्णवं ॥४८३॥

484. What is there to be abandoned, what is there to be accepted, what is there distinct from us, what is there different from existence in the one, unbroken, blissful, great ocean of nectar, i.e., Brahman?

Commentary: When there is only oneness or non-duality of existence, who or what is distinct from whom? All dualities have now ceased. All differences have come to an end now, together with their consequent conflict, sorrow and doubt.

न किञ्चिदत्र पश्यामि न श्रणोमि न वेद्यमहम् ।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥४८५॥

485. I see nothing here, hear nothing else, nor know anything else, for I always exist in

the ever-blissful, distinct state of the Atmic consciousness.

Commentary: Duality having ceased the Jnani cannot now behold anything other than his own Self, which is the Self of all. He, of course, sees the objects of the world as anyone else would, but his perspective is now different, everything being beheld as a manifestation of the cosmic consciousness, without any independent validity of existence.

नमो नमस्ते गुरवे महात्मने

विमुक्तसङ्गायसदुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे

भूम्ने सदास्वारदयाम्बुधाम्ने ॥४८६॥

486. Prostrations again and again to the high-souled, glorious preceptor, who is free from all attachment, the best of all men, who is an embodiment of eternal, non-dual bliss, who is the highest, and possessing infinite and limitless mercy.

Commentary: The Jnani here adores and pays homage to his Guru who has shown him the way to liberation. In a state of supreme bliss, he does not forget his preceptor, though he himself has now attained the highest realization. Yet, to the Guru he is still a humble disciple.

यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदज्ञं ज्ञात् ॥४८७॥

487. I have attained the unbroken glory of the blissful and eternal state of Atmic consciousness, in an instant, through the glance of the

Guru, which is like a focalized moon-light, and I have been purified and freed from all afflictions of earthly life.

Commentary: In gratitude, the Jnani extols the grace of his Guru, which alone, he says, was the cause of his attainment of Self-knowledge. The

graceful humility of the disciple towards his Guru is remarkable in the Hindu tradition. He does not say that he has realized the Atman through rigorous self-effort, which of course is a fact, but remarks that it was possible through merely a grace-filled glance of the preceptor, in an instant.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the May issue]

The first Adhikarana of the second Pada of the fourth chapter of the *Brahma Sutras*, *Vagadhidhikaranam*, consists of Sutras one and two, and shows how the soul, on the death of the body, goes by the Devayana (path of the gods). Speech and other sense-organs are merged in the mind at death.

The second Adhikarana, *Manodhidhikaranam*, consists of Sutra three and shows how the mind merges in Prana.

The third Adhikarana, *Adhyakshadhidhikaranam*, consists of Sutras four to six, and shows how the Prana merges in the Jiva (individual soul). The soul, along with the Prana, rests in the subtle elements. When passing over into another body, the soul does not rest in Prana alone but goes with the subtle portions of all the elements.

The fourth Adhikarana, *Asrityupakramadhidhikaranam*, consists of Sutra seven, and shows how, whilst both the devotee who dies and the man who dies without such devotion (Upasana) have to quit the body at death in the same way, the devotee's soul goes out through the Mokshadwara, i.e., the termination point, in the head, of the nervous system.

The fifth Adhikarana, *Samsaravyapadeshadhidhikaranam*, consists of Sutras eight to 11. The subtle body will persist till liberation by Jnana is attained. Animal heat belongs to it, because the corpse becomes cold. The modern view is that the body is, so to say, an internal combustion engine in which oxygenation generates animal heat.

The sixth Adhikarana, *Pratishedhadhidhikara-*

nam, consists of Sutras 12 to 14. Sankara says that it shows that the Pranas do not go with the soul in the case of the Jnani who realizes the Nirguna Brahman, but merge in the body: *Na tasya prana utkranti; brahmaiva san brahma-apyeti; atraiva samavanyante; atra brahma samashnute*. A Jnani who realizes Nirguna Brahman has no Devayana but becomes Brahman here and now. The *Mahabharata* says that Sri Suka went to the sun and attained Brahman there, and became the soul of all beings in the universe.

The seventh Adhikarana, *Vagadilayadhidhikaranam*, consists of Sutra 15 and shows that the senses and the elements of the Jnani merge in Brahman.

Ramanuja totally differs from Sankara. He says that Sutras 12 to 14 show that the Prana does not separate itself from the soul but goes with it through the Devayana path to paradise. He says that Sutra 15 shows that the senses and the elements go with the soul to God. He does not accept Jivanmukti.

The eighth Adhikarana, *Avidbhagadhidhikaranam*, consists of Sutra 16. Sankara says that the Jnani has merged in Brahman, giving up name and form in total identity (*Prasnopanishad*): *Bhidyete tasam nama-rupe purusha ityevam prochyate, sa esho-kalo-mrito bhavati*. Ramanuja says that the merger is not like the disappearance in the case of material evolutes but is spiritual union, i.e., non-separation in love: *Aprithagbhavah prithagvyavaharaanarhasamsargah ityarthah*.

The ninth Adhikarana, *Tadokodhikaranam*, consists of Sutra 17, and says that the terminal point of the soul's abode (the heart) becomes radiant and the way of egress is illuminated by such radiance. The soul, blessed by God, goes by the one hundred and first nerve going to the top of the skull (Sukshma-nadi and Brahmanandhra), and attains God with perfect awareness. Others go out in other ways: *Shatam chaika cha hridayasya nadyastasam moordhanam abhinhsritaika; tayordhvamayannamritattvameti vishva ngannya utkramane bhavanti.*

The tenth Adhikarana, *Rasmyadhikaranam*,

consists of Sutras 18 and 19, and says that the devotee's departing soul follows the path of the rays to the solar orb. Even if he dies in the night, he does so, for even then the rays exist.

The eleventh Adhikarana, *Dakshinayanadhikaranam*, consists of Sutras 20 and 21, and says that even if he dies in the Dakshinayana (during October to March), he will go along the path of the rays, meeting the deities presiding over the day-time, the bright half of the month, and the Uttarayana (when the sun is on the north of the equator). [To be continued]

Ashram News and Notes

SWAMI VENKATESANANDA

Swami Venkatesananda, one of the foremost disciples of Gurudev Sivananda and an outstanding worker of his Divine Mission, who is now on a visit to Hyderabad, has been a source of great inspiration to the local devotees. Under the auspices of the Divine Life Society Branches in and around the capital of Andhra Pradesh, he held regular *Gita* classes and addressed public meetings in different areas, in each of which tape-recorded speeches and songs of Gurudev were also played.

During his stay there, Swami Venkatesananda daily visited and served the inmates of the Sivananda Rehabilitation Home for leprosy patients, which was established through the efforts of Srimati Kumudini Devi a year and a half ago (please see page 77 of the March issue of *The Divine Life*) and which now accommodates, serves and provides work for over 70 patients.

Swami Venkatesananda was also instrumental in constituting a Silver Jubilee Committee, with the co-operation of Brig. M.K. Rao and others, the main objective of which is to purchase a plot of land and construct a building for the activities of the Divine Life Society in Hyderabad.

On his visit to Bangalore, Swami Venkatesananda declared open the North Bangalore Branch

of the Society at 'Siddhashram,' Malleswaram, on May 23. The inauguration ceremony was attended by a distinguished audience, and Sri T.M. Srinivasan and Sri S. Krishnamurti were elected acting President and General Secretary of the Branch, respectively.

ANNIVERSARIES

Here at Sivanandanagar, the Ashram celebrated the Buddha Jayanti on May 11 (an article on the gospel of the Buddha by Dr. C.H. Yeang appears in this issue) and the Sankara Jayanti on May 1, when special worship was offered to the great Masters and their philosophy and teaching reviewed.

The 36th anniversary of Gurudev Sivananda's entering into the order of Sannyasa was observed at the Ashram on June 1, when, in a message for the occasion, he said that the ideal of renunciation was not something negative but a positive panacea for all the ills of the world, if rightly understood and practised in a measure by the people at large. Renunciation did not end in merely abandoning family ties but its process began in gradually weaning the mind away from inordinate, selfish attachment to material objects, in cultivating a right perspective about the nature of things and values related to the ennobling of life, and in merging the individual ego in the cosmic will through selfless service, discipline of the mind

and the senses, prayer, reflection and meditation: thus observed Sri Gurudev.

GITA DISCOURSES, ETC.

Throughout the month of May, the Ashram was fortunate in benefiting from the daily discourses on the philosophical import of the *Bhagavadgita* and its application in practical life, by Sri S. Subba Rao, of Hyderabad. His discourses were particularly interesting because of the association of historical facts related thereto, as well as the interpretation of Sri Krishna's teachings in the light of the present state of affairs in the world.

Sri Sivarama Sastrigal, of Tiruvaiyar, gave a lecture on the *Bhagavata*, on May 18, the topic being Sri Krishna's parting conversation with Kunti Devi.

Among those who were invited to give music performances at the evening Satsanga in the month of May were: Sri Padmanabha Bhagavatar, Sri Santa Kumari and Sri Ranjani Narayanswami, of New Delhi, and Sri K. Janaki, Assistant Lecturer in Music, Queen Mary's College, Madras—all the recitals being vocal, in Karnatik style.

'YAJNOPAVITAM'

The *Yajnopavitam* or the "sacred-thread" ceremony of Sri B. Jnaneswar Rao, son of Sri B. Mallaya, of Bolarum, Hyderabad, was performed at the Ashram on May 9, in the presence of Sri Swamiji.

The *Annaprāsana* of Sri Sivananda Rani, child of Sri and Srimati S.S. Garg, of Roorkee, was also performed at the Ashram.

VISITORS

The Governor of Uttar Pradesh, Sri V.V. Giri and Mrs. Saraswati Giri, accompanied by some of the members of their family, had *darshan* of Swami Sivananda on May 24, on their way to Kedar-Badri shrines. They also visited the Ashram on June 3, on their way back, and had lunch with Swamiji. Sri Giri is shortly to assume charges as Governor of Kerala and is being succeeded by Dr. B. Ramakrishna Rao.

Sri U.N. Dhebar, formerly President of the Indian National Congress and now Chairman of the Tribal Welfare Commission, called on Swamiji on May 11.

Among others who also visited the Ashram during the month under review were: Sri T.L. Venkatarama Iyer, formerly a judge of the Supreme Court of India and now Chairman of the Law Commission, and Mrs. Iyer; Sri Justice J.R. Mudholkar, of the Bombay High Court, and Dr. Padma Mudholkar; Sri Narayanswami, Additional Secretary in the Union Ministry of Finance; Dr. Orlando Nadal, Consul-General of Uruguay in New Delhi; and Sri Supplah, of the Divine Life Society Branch at Ipoh, Malaya.

The following groups of visitors were received by Swamiji: 150 devotees from Madras, on May 13; 72 devotees from Andhra Pradesh, on May 15; 29 students and four teachers from Mangrol, Saurashtra, on May 9, and 25 students of Kotah Girls High School, Rajkot, on May 29.

LATEST SIVANANDA PUBLICATIONS

SIVANANDA: DAY-TO-DAY, AND HIS PHILOSOPHY AND TEACHINGS, Vol. I, by Atmaram M. Makhijani, gives a highly-interesting account of Gurudev's conversations with his disciples and visitors as well as some of the salient features of the Ashram's activities. The major part of the book, however, is a well-selected anthology of the Master's philosophy and teach-

ings, collected from his old and new writings, which range over various subjects. (Rs. 4)

SIVANANDA: DAY-TO-DAY, by Swami Santananda, is an equally useful and interesting companion volume on the anecdotes of Swamiji, full of pithy remarks on diverse topics and each page charged with the wisdom of a saintly mind. (Rs. 2)

THE CLARION CALL is a handsome anthological work, presenting the cream of Gurudev's philosophy and teachings, particularly from his writings on the different philosophical systems and Yogas, collected and printed by Sri Mahalinga Padmanabha, Lecturer in Law, V.O.C. College, Tuticorin, S.I. (Rs. 3)

JNANA YOGA, of Swami Sivananda, has been translated into *Tamil* by Sri J. Subramania Iyer, and printed through the Royapuram Branch of the Divine Life Society in Madras. (Rs. 3 per copy; copies are also available from Sri Om Narayan, 21 Mannarswami Koil Street, Royapuram, Madras)

ESSENCE OF YOGA, of Swami Sivananda, has been translated into *Malayalam* (the ninth Indian language to be translated into so far) and printed by the Sivananda Literature Dissemination Committee. (Re. One: copies are also available from the translator, Sri P.K. Diwakara Kaimal, Hemambikanagar, Palghat, Kerala)

ADHYATMIKA NATAKAMALA is a collection of Swamiji's 14 one-act plays, which have

been translated into *Telugu* and printed by Sri N.V. Subba Rao, Eluru, West Godavari Dist., A.P., from whom copies are also available. (Re. 1.50)

ADARSHA GALPA SANCHAYANA, is a collection of Swami Sivananda's philosophical stories which have been translated into *Oriya* by Sri Durlabh Chandra Chaudhuri and printed by the Dignahandi Branch (Dist. Ganjam, Orissa) of the Divine Life Society (from where copies are also available at Re. One per copy).

The following are the PAMPHLETS now released, which contain collections from Swami Sivananda's writings: two in *Tamil* entitled *Kalviyum Kalacharamum* and *Nal Thorum Nallaram* (both of which are translated by Sri K. Vanamamalai), and one in *Gujarati* entitled *Grihasthimatey-Sadhana* which is printed by the Sivananda Literature Dissemination Committee, Ahmedabad, Gujarat.

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

An Address of Felicitation

Presented to Yogiraj Swami Vishnudevananda and Dr. Ian Kent, by the Members of the Divine Life Society Headquarters, on the eve of their departure for Canada, after a brief sojourn at Sivanandanagar, Rishikesh, Himalayas.

Blessed Swami Vishnudevananda! Adorable, Gurubhai!

It is a great honour for us to present to your revered self and to Dr. Ian Kent, President of the Sivananda Yoga-Vedanta Centre in Montreal, this Address of Felicitation, as a token of our heartfelt appreciation of the very good work that you both have been doing there, in disseminating the spiritual culture of India and the knowledge of Yoga, in particular.

Blessed Swamiji, since after you had proceeded on a world tour, in March 1957, having served the Divine Life Society in various responsible positions, and the Yoga-Vedanta Forest Academy as the senior professor of Hatha Yoga,

we were naturally filled with admiration and delight to hear from numerous people, from different places, that how well you had carried the banner of the gospel of Yoga wherever you had gone, and how ably and effectively you had propagated the teachings of our Master, Swami Sivananda, in Malaya, Hong Kong, Indonesia, Australia and in the USA and Canada.

Your straightforward nature, ability to befriend people easily, your simple disposition and ebullient demeanour, your pragmatic assessment, realism and initiative, hard work and dedicated tenacity to the objective you set before yourself—all these, indeed, have tremendously contributed to your success as an itinerant Yoga

teacher and, by and large, won the hearts of those you had come across. It was, therefore, natural that you should be acclaimed as one of our best and worthiest representatives abroad.

Here, in the Ashram, just as you had so modestly exemplified the spirit of discipleship, unquestioning loyalty to the Master and dedicated service for furthering his Divine Mission, we were proud and happy to learn that equally so you have proved your mettle in the New World, and built up such institutions of spiritual service as the Sivananda Yoga-Vedanta Centres in Montreal, Ottawa, San Francisco, New York and Minneapolis.

Our Master has said that while it was not possible to demonstrate God in a laboratory or to understand Him through intellectual discursions, one could surely feel His presence in one's heart that has been purified through selfless service and regeneration of the lower nature, that has been made beautiful through the enblossoming of unselfish love and sanctified by deep meditation on, and inculcation of, the spiritual values of life. The Sivananda Yoga-Vedanta Centres, founded by you in America, are precisely intended to serve this purpose—where people could assemble together to practise Yoga and imbibe the spirit of fellowship, mutual understanding and selfless service, under your able leadership. May we wish these centres of divine life the very best success and the highest fulfilment? And may you, Swamiji, continue to progress and prosper, with the grace of God and the blessings of Gurudev, in your laudable spiritual service of humanity.

Respected Dr. Ian Kent! Blessed and adorable Gurubhai!

Please allow us to say that how well you have impressed us through your modesty, simplicity, genial effability and sincerity, within your brief stay here, and how much we value your en-

thusiastic interest in the activities of this Ashram. We would particularly like to put on record our appreciation of your services at the Sivananda Yoga-Vedanta Centre in Montreal, as its President, and we welcome your commendable proposal to send a Canadian Medical Mission, under the auspices of that Centre, to serve the people of this and the nearby areas. It would indeed, be a great blessing to them, particularly the people in the villages, where advanced medical aid is not readily available. We wish the Mission all success.

Our Master, Swami Sivananda, says that there is a great need for such activities as the Yoga-Vedanta Centres in America and the units of the Divine Life Society all over the world are engaging themselves in, and there is a pressing need for the dissemination of non-sectarian, common spiritual principles everywhere. The world is, indeed, very fortunate that such noble souls as you, Dr. Kent, and Miss Sylvia Heck, Miss Marianne Sollinger, Mrs. Eve Galitzine and Mrs. Melody Massey in Canada, should so willingly and selflessly constitute yourselves as glorious instruments in the service of the Blessed Lord. May many more such noble spiritual seekers as you all come forward to carry the banner of divine life and spread its gospel from house to house, city to city, country to country, in a modest, unobtrusive and practical way, as would befit the servants of the Lord.

May the Divine Grace be upon you all.

We wish you a *bon voyage*, not only for your journey over the continents and oceans, but across the ocean of Samsara, to the other shore of Immortality!

We remain,

Your humble Gurubhais, members of the Divine Life Society H.Q., students of the Yoga-Vedanta Forest Academy, and residents of Sriwanandanagar.

Sivananda's Sayings in Danish

(Translated and issued by the Sivananda School of Yoga, Copenhagen)

356. Du har fejlagtigt taget Smerte for Fornøjelse.
357. Tag Tilflugt VAIRAGYA (Sindsro).
358. Alle verdslige Fornøjelser synes som Nektar i Begyndelsen, men bliver bitter Gift tilslut.
359. Sanseligt Liv kan ikke skaenke sig stedsevarende Lykke.
360. Hvis du ikke besidder et godt Helbred, kan du ikke gore Fr gang paa nogen Vej
361. Skonhedens Kilde udgaar fra Sundhed.
362. Intet at onske er den største og mest nyttige Maade til at opnaa det højeste Gode.
363. Den, som fuldstaendig har udslettet Vellysten, er BRAHMAN selv.
364. Paa Grund af Egoisme tror man, at man gor alting, og man er derfor bunden.
365. Seksuelle Onsker er de kraftigste af alle Onsker.
366. Lidenskab gor En til Tiggernes Tigger.
367. SADHANA (Aandelig Ovelse) er at gore Sindet roligt og raestne det paa RERREN.
368. Det er Sindets Handlinger, der virkeligt menes med KARMAS (Handlinger).
369. Smerte og Glaede er Sindets Attributter (DHARMAS).
370. Dette Univers og andre Objekter har sit Grundlag i Sindet.
371. Viljen er Hersker over de mentale Kraefter.
372. Man bor aldrig glemme den Tanke, at Arbejde er Tilbedelse af GUD.
373. Bon er Menneskets Forsog paa at samtale med HERREN.
374. Bon er en maegtig aandelig Kraft.
375. Argumenter ikke om Nytten af Bon.
376. Der er ingen Argumentering i aandelige Sager.
377. Bed om HANS Naade og ikke om verdslige Gaver.
378. Bonner kan flytte Bjerge.
379. SANKIRTAN (Bon) er en Baad til at krydse det maegtige SAMSARE-Hav, Fodselssog Dodskredslobet.
380. Mennesket kan ikke leve af Brod alene, men det kan leve paa HERRENS Navn.
381. Der er Fred, naar man finder godt i ondt, Skonhed i Grimhed og Glaede i Smerte.
382. Et Menneske, der er aandelig torstig, vil drikke Udodelighedens Nektar.
383. Lavsindede Mennesker bedømmer andre i Henhold til Monsteret af Deres egen Dommekraft.
384. De viise udfører altid dydige Handlinger uden Forventning om Frugter.
385. Udholdenhed er en Tilstand af Visdom.
386. Den, der er en vis Mand, som udfinder Midlerne til sin Befrielse.
387. De stolte og begaerlige er altid rastløse.
388. Bitre Piller har velsignede Virkninger.
389. Ansigtet er en Tavle, hvorpaa Menneskets Dyder eller Synder bekendtgøres.
390. Behandl andre, som du selv vil behandles.
391. En Aspirant, der tager det alvorligt, er Hersker over hele Verden.
392. En bitter Sandhed er bedre end en sød Løgn.
393. Skinhellighed, i Religionens Klaededragt, er en Forbrydelse.
394. Venen, at onske alle godt, beriger Livet.
395. Eksemplet er bedre end Forskriften.
396. Kaerlighed og Arbejde er Balancehjule i Menneskets Tilvaerelse.
397. Himmel og Helvede er kun aandelige Frembringelser.
398. Rigdommen, at straebe efter, er DHARMA.
399. Loven og Lovgiveren er eet.
400. PRAKRITI (Urstoffet) handler—men ikke SELVET.

[Concluded]

OUR REQUEST

On the auspicious occasion of the Guru Purnima, we earnestly request all the disciples and devotees of Gurudev Swami Sivananda to gather closer to his feet in the furtherance of the Divine Mission for which he has dedicated his saintly life.

We request their kind help, co-operation and support in the running of the various Departments at the Ashram which serve to propagate the teachings of Gurudev, train spiritual aspirants and serve the sick and the needy. It is only through your co-operation and help the following main Departments are run:

1. *Annakshetra* : Where 400 persons are daily fed, morning and evening.

2. *Free Literature Department* : Over Rs. 1,50,000 worth of books and periodicals on spiritual topics are freely distributed all over the world every year.

3. *General Hospital and Eye Hospital* : Nearly a hundred and fifty outdoor patients receive free medical treatment daily, in addition to the indoor patients.

So many other departments of public service equally depend upon your generous support and co-operation.

All remittances to:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

ANNAPURNA ANNAKSHETRA

The standing injunction of Gurudev Swami Sivananda is not to refuse food to anyone who comes to the Ashram's kitchen at food time. Over 400 persons, including the resident aspirants at the Ashram, mendicants, itinerant Sadhus, visitors and other workers of the various departments, receive their meals here, including tea, morning and evening. The indoor patients at the Ashram's General Diseases' and Eye Hospitals also receive their diet from the Annakshetra.

It is indeed a miracle, as many of the visitors have remarked, how this Annakshetra is run day in and day out all through the year. The Annakshetra rarely stops working: starting from 2 a.m. for the preparation of Prasad for morning Puja at the Temple and closing down at 10 p.m. after the preparation of Prasad for the night Satsang. Without any fixed income or steady donation, the Annakshetra literally sustains on the grace of Goddess Annapurna, which has never failed it. Drawing heavily from the other funds of the Ashram and perpetually running into debts, depending on the willingness of the merchants at Rishikesh to supply provision on credit and on the munificence of the devotees of Gurudev, the Annakshetra requires Rs. 15,000 every month to support itself. "Annadana is the duty of every householder; it is the first duty of Sivanandanagar," says Gurudev Sivananda. We entirely depend on your support to run the Annakshetra.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

With the increasing activities at Sivanandanagar in the field of the dissemination of spiritual knowledge and other forms of public service, residential and office accommodation is being continually expanded, so as to meet the demand of work and the inflow of visiting aspirants from all over the world.

We welcome generous devotees to build rooms in their names or in memory of their relatives, at Sivanandanagar, which will be useful to them when they visit the Ashram or when they wish to settle down here after retirement, and which will otherwise accommodate spiritual aspirants and thus be of valuable use to the Divine Mission of Gurudev Sivananda. Construction charges of a medium-size room: Rs. 2,500. Particulars from:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

The Holy Guru Purnima

The holy occasion of the Guru Purnima is a day of reunion of the disciples with Gurudev, and also a day of reunion among themselves. It is an occasion on which the disciple dedicates himself anew at the feet of the Guru, resolving afresh to follow in his footsteps along the spiritual path and serve his Divine Mission.

The best way to serve the Guru and celebrate the Guru Purnima is to be sincere in one's spiritual aspiration and give a tangible form to one's devotion through service that is dear to the Guru.

At Sivanandanagar the Guru Purnima will be celebrated on a grand scale, with collective Pada Puja (the customary offering per individual is Rs. 108 or whatever one wishes to offer, which will be used towards the furtherance of Gurudev's Divine Mission) as well as with a special worship at Viswanath-Mandir and Satsanga.

The morning function will consist of collective Darshan and Pada Puja, followed by Satsanga, from 8 to 11. At the evening Satsanga, from 7.30 to 11, there will be discourses, special music performances and Sankirtan and Bhajan. At forenoon there will be a Havan and special Puja at the Mandir, Mantra Diksha by Gurudev after Pada Puja, and a general feast at mid-day.

All are cordially invited to attend the Guru Purnima, with prior intimation. Voluntary donations will be thankfully accepted for the occasion by:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

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For full particulars, other medicines and medical guidance, please write to:

*The Sivananda Ayurvedic Pharmaceutical Works,
P.O. Sivanandanagar, Rishikesh, U.P.*